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MOUNTAIN LIFE IN KENTUCKY

BY WM. GOODELL FROST

MISSIONARY STATES- MANSHIP

BY W. REMFRY HUNT

THE CHURCH'S BUSINESS

BY SHAILER MATHEWS

CHICAGO

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

Beyond the Horizon

Far back in the mountains of Kentucky rode one summer day a visitor from the outside world. It was a time of drought, and the world seemed all to have dried up. The winding road lay deep with dust, which the visitor's horse kicked up into a cloud. The trees were dusty. The corn in the fields stood with curled leaves the color of the road. The stream had gone dry, exposing a dust-colored bottom. On and on rode the visitor till, at the head of a "holler" he came upon a house, standing in a clump of brown trees. In the dusty little barn-yard close by stood a mountaineer and a mule. He was clad in butter-nut-dyed homespun, and his color and the mule's matched the landscape. Not a breath of wind was stirring, and neither the man nor the mule stirred.

The visitor sat on his horse and endeavored to engage the mountaineer in conversation. He made some remark about the drought, its effect on the "crap," and other commonplaces, to which the habi-tant replied in monosyllables and without stirring from his tracks. The visitor wanted to talk, and wanted some one to talk to him, so he kept on. In a futile effort to break open a conversation, he asked, "Have you lived here all your life?" The mountaineer meditatively spat in the dust, and gave the laconic answer, "Not yit."

* * *

Not yet! It was a good answer. It is God's answer and ours. There are possibilities below the horizon, and the process of the suns will bring them hither.

You have not done in life the good you hoped to do? Not yet! Let there be no final answer, no reply that closes with a suggestion that there is nothing more to be done. You say you have made a failure of your life? No; you have not succeeded—that is, not yet!

* * *

Has the day thus far gone badly? The joy and goodness may begin just now. You have not had them—not yet!

The Bible is always saying "Not yet" and saying it both of God and men.

"We behold not yet all things put under His feet." Surely this ought to have happened long ago! So it would seem. But God is not discouraged about

it. He has no idea of abandoning the enterprise. He has not fully succeeded—not yet!

"It doth not yet appear what we shall be." There are unlimited possibilities. Even the places at the right and left hands of Jesus are not monopolized by the Twelve. The competition still is open, if it ever was open. There is no possible good in life from which God arbitrarily shuts us out. We have not had it thus far; it is not yet ours; but it doth not yet appear what we shall be.

* * *

Those bad habits of ours; those hasty words, and spiteful acts—we have not conquered them—not yet! But we are on the way to do so. We are in process of doing so. We have confessed them with tears and repented of them, and done them over again. Never mind. We have not conquered them yet, but we shall.

And who knows whether God reckons success and failure just as we do? Yonder is a poor fellow who six months ago promised he would stop drinking, and there he is drunk again. God pity him, and his wife and children, his father and mother! But six months is six months, that is to say 180 days, and maybe some more, for some months have 31 days, and the extra day may have been to him one of cruel temptation and of heroic resistance. The recording angel will almost lose the index number of the page that tells of the one day he fell in joy that for one hundred and eighty, yea, for one hundred and eighty-FOUR days he succeeded. He has not fully conquered? So he has not—not yet!

* * *

"We behold not yet all things put under Him." We must be patient with God. "It doth not yet appear what we shall be." God will have need of patience with us. But both God and we are making progress, and we may well congratulate each other.

Again we ride up the dusty road as it winds through the dry ford, and between two brown trees on one hand and the fields of dusty and curled up corn on the other, and we seek out that lank and dusty mountaineer, as he stands rooted and uncommunicative beside his dust-brown mule.

"Salutamus in Nomine Domini!" we say to him. "None of us have lived here all our lives, neither you nor we nor even God—NOT YIT!"

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The Creative Power of an Ideal

The ideal grows out of the actual. Men of vision see the world as it is and as it ought to be and will be. The visionary has the habit of ignoring whatever stands in the way of the realization of his dreams. The idealist accepts the aid of science. He aims to build upon solid facts. The builders of his kingdom of God are men like himself with all the faults of men. In his plans he takes account of the character of the workmen.

Men devoid of ideals drift. They are creatures of circumstances. If they improve in condition or intelligence, they are debtors to natural selection, like the animals. The idealist modifies circumstances by intelligent planning. The man without ideals knows when he is comfortable and when he is uncomfortable, but he is ignorant of causes and of remedies. The idealist knows why he is in trouble and he has some idea of the way out.

Ideals differ in value. The lover of pleasure has his ideal. The objection to it is that it is too narrow. It represents only a part of him. The same may be said of the ideals of the miser, of the tyrant, of the fanatic in religion, of the scientist who knows nothing of religion and ethics, and of partisans of all kinds. These ideals may develop mental and moral strength of a certain kind but they leave much that is human undeveloped. "Be ye perfect" was the word of the Master to his disciples. All human interests have a place in the world of the disciple.

Now and then one feels that narrowness justifies itself by its deeds. Men whose ideals include only a few of the great human interests are often more intense than broad-minded men. The loyalty of the savage to his tribe seems more admirable than that of the average civilized man to his state. Narrow-mindedness and effectiveness in religion sometimes go well together. It may be that the great God is ordering his world so that partisanship is made to contribute to the highest ideals. We can believe that this is so and at the same time we need not cultivate partisanship. The specialist must train himself for his particular work; he will do his work better if he is aware of the importance of what other men are doing. We have our organizations through which we serve God and man. We must be loyal to them. Our loyalty will be most worthy if we have the intelligence and generosity to recognize the place and power of other organizations.

A young man enters college. He is awkward physically and intellectually. He is the object of ridicule for the rest of the students. The teachers are doubtful about him. One thing, however, impresses them; the young fellow has a thirst for knowledge. He will not be laughed down. If he is sensitive, he endures with the spirit of a martyr. After a year or two the ridicule ceases. The awkwardness begins to disappear. There is respect for the student who is winning, and the kind-hearted have ceased to pity. Students more brilliant have fallen far behind because they had no ideal. They were always ready to leave study for pleasure. After college the student who has an ideal gathers about him his friends and helpers and by steady application he keeps on growing mentally and morally. The men without ideals grow less and less intelligent and worthy as they come to middle life and to old age.

The power of the ideal is seen in the life that grows up steadily and gracefully. The child of Christian parents when it receives through its parents the spirit of Jesus is one of the best illustrations of what an ideal can do. It learns to control its appetites. The temper is trained so that whatever is hateful is hated intensely and whatever is lovely is sought with all the energy of the soul. Selfishness gradually disappears. There is

pity for the weak and admiration for strength rightly used. The mind is filled with knowledge of what the great and good have done.

A more striking illustration of the power of the ideal is that of the ruined life that is restored. The "twice-born" men gain power to overcome their evil habits when they have a vision of the life they ought to live. Men fall back into their old ways because their ideals become obscure and they have no motive strong enough to sustain them in the struggle against brute impulses and appetites. The man who wins has ever before him a picture of the man he ought to be. Friends help him to keep his ideal clear and living. Daily communion with Christ makes sure the victory. [Midweek Service, May 21. Phil. 4:8; I John 3:1-3.]

S. J.

Not a Sign But the Thing Itself

"In a pedo-baptist missionary paper published in India I find a definition of baptism which I submit to you. It seems to me to be very much like your own. Am I right? The definition is as follows:

"Baptism is the visible ceremonial *sign* of initiation into discipleship and introduction into the Church of Christ. It determines nothing as to the prior or subsequent condition touching the new birth."

C. P. H.

Only if the two words which we have caused to be printed in italics are omitted will the definition be acceptable to The Christian Century or true to New Testament usage. Baptism in the New Testament is not a sign, it is an action, a function. It is ceremonial initiation into discipleship, not merely the *sign* of such initiation. The physical act of immersion [and for many centuries, sprinkling,] may be spoken of as the sign of the initiation, but baptism is the whole act itself. It is ceremonial, and necessarily so, because it is a *social* act, that is, it is the act of a social community, the church conferring membership upon a candidate, and it is his act of accepting membership. There is no other way to perform a social act of this sort except by ceremony.

Baptism is not the sign of initiation into the Church any more than inauguration is the sign of initiation into the presidency, or marriage is the sign of initiation into wifehood and husbandhood, or naturalization is the sign of initiation into citizenship. Inauguration *is* initiation, marriage *is* initiation, naturalization *is* initiation. And so likewise, baptism is initiation.

The error of the two great immersionist bodies has been to divorce baptism from initiation, to give it a meaning as a physical act *by itself* having no "pragmatic" function (if we may use a very modern term), an act to be performed because Christ commanded it or because it *symbolizes* certain things. The Disciples, wedded to a certain formula of the so-called "terms of pardon," have conceived baptism as a *condition* of admittance into the Church. The Baptists, more especially in England, have erected it into a "movable" individualistic ordinance to be "obeyed" whenever the Christian may elect to "obey" it. They therefore often "baptize" persons who have for many years been members of their churches. The New Testament knows nothing of either of these conceptions. It considers baptism neither as the *condition* of discipleship, nor as the *sign* of discipleship, but as the very act of becoming a disciple, of committing oneself in the eyes of the world to the Society of Jesus.

Baptism does "determine" something, therefore. It is not a mere symbol or sign. It makes a change. It does not make a direct change in character but it does make a change in status, and character is likely to be changed by change of status. Faith and repentance deal with character. Baptism deals with status. So long as there is a definite social status to be assumed in becoming a Christian, so long will baptism, or initiation into that status, abide.

The value of this view is that it obviates legalism, it makes baptism an ethical act and it enables a clear-eyed reader to live comfortably with his New Testament.

This is One Reason, Mr. Taft

We never sympathized with those who criticized President Taft during his presidency for attending the Unitarian Church to which he belonged. It seemed to us a place far more becoming to him than the Roman Catholic Church to which he did not belong, and where he attended quite as often as seemed to us necessary. If the Unitarian church was his church, the church whose doctrines he believed, the church in which he could worship and work best, we do not blame him for attending it, and letting his attendance count for what it reasonably might. But we noted at the time, and our interest has been rekindled since, as our attention is called again to his address on the last Sunday he was in Washington, in which he said he wondered that we were not all Unitarians, and that he thought a good many of us were.

A friend has called our attention to this remark of his, and a comment on it in Harper's Weekly. We reprint this quotation, containing first what Mr. Taft is reported to have said, and then

something about it ourselves.

"On Sunday, March 2, President Taft went to the Unitarian church, where he has worshipped for the last four years, and addressed the congregation. The papers say that he said, among other things:

"It always has been a wonder to me why all the world is not Unitarian. I think all the world is verging in that direction. We preach the doctrine of sweet fellowship, of love of God, of love of Jesus Christ, and tolerance for every faith which depends upon the great principle of liberal Christianity—and that makes for progress toward morality and higher religion. The one trouble we suffer from—if it be a trouble—is that there are so many Unitarians in other churches who do not sit in the pews of our church. But that means that ultimately they are coming to us."

"No, Mr. Taft, you are going to them. The Unitarian churches thrive best when the other folds were uncomfortable. Since the other folds have become more comfortable, the Unitarian company has ceased, we believe, to gain in membership. The American people, Mr. Taft, have a great and just regard for you, but they never would appoint you a committee of one to go out and ascertain which way the tide is running."

"We will not say, Mr. Taft, that if St. Paul had been a Unitarian, Christianity would have been known in history as a sect in Cappadocia. But we will say that if St. Paul had been a Unitarian, it would not have been necessary to collect his epistles. There would never have been enough market for them to warrant it."

Now we are of those who are frankly not Unitarians. We do not intend to be bigoted about it, but we are perfectly willing everyone should know that we are not, and know why. And this, among other reasons, is why so few people become Unitarians—they have seen the decay of a negative faith, and they want a faith that is vital.

Without a particle of bitterness, let us look back for a moment and see what a disaster it would have been if every one in this country had become a Unitarian.

The Unitarian Movement in America is nearly one hundred years old. It is alleged to have begun with Channing's celebrated discourse in Baltimore on May 5, 1819. What has it to show for its nine-tenths of a century of existence?

No denomination in this country started with such a heritage as did the Unitarians. They went out from the Congregational body in New England carrying with them some two hundred churches and many of the most distinguished ministers in the nation. The movement had its birth in a time of great intellectual activity, and inherited such an impulse in this direction that some of the greatest minds in the next two generations developed within its intellectual fold. The fine group of New England poets and philosophers belonged very largely to this fellowship. Harvard College, the oldest and greatest of American institutions of learning went over to the new denomination. No denomination in America ever had so promising a beginning. It is time for it to give an account of the talents entrusted to it.

After nine-tenths of a century of existence the Unitarians have scarcely more than twice as many churches as they had at the beginning, and these churches exist almost entirely in New England. Other denominations have multiplied their numbers in each decade, but the Unitarians are practically at a standstill. During the last decade the Unitarian church increased only about two per cent while the average increase in the churches of America is almost 60 per cent. New communities from the Hudson River to the Pacific have sprung up in these ninety years and in practically every one of them one or more of our orthodox churches, but the Unitarian churches are so few as to be a negligible quantity in the whole country outside of New England.

The Unitarian answer to this is that while the denomination itself has not grown greatly it has proved a leavening influence on other denominations. It is important to ask then what kind of a leaven it may have exerted in those churches which it believes itself to have influenced. Has it given to them a more earnest passion for the salvation of men? Has it kindled within their hearts a greater ardor for the extension of the kingdom of God?

The Congregational denomination, which the Unitarian Movement cut in twain, was greatly weakened by the Unitarian defection. Nevertheless it has more than six thousand churches and practically 700,000 members. It has planted colleges in nearly all of the newer states from Ohio to Oregon. It has sent the Gospel around the world through the agency of the American Board, the foremost foreign missionary organization in the world. The Unitarian churches have to their credit a single foreign missionary whose work was a conspicuous failure, and though they pride themselves justly on the intelligence of their membership, their work in the founding of colleges is not to be compared with that of the denomination out of which they sprang. Even on their own vantage ground of education and intelligence they have little to show of progress when compared with the churches nearest alike to them in organization and opportunity and different only in doctrine.

What then would have become of our country had it depended entirely on the Unitarian denomination for the evangelization of

new communities? The Northwest territory was just opening and most invitingly when the Unitarian movement began. Into it rode the hardy missionaries of the Congregational and Presbyterian faiths, and not infrequently these found the Methodist circuit rider blazing paths through the woods when they arrived. Where were the Unitarian missionaries in those days? Where have they been since when new communities called for a sturdy gospel and a virile faith? Missionaries of the Congregational body founded colleges in Japan and guided the new nation when it burst its swaddling clothes. Others laid down their lives in China and mingled their blood with that of their faithful converts in the red dawn of Turkey's new morning. Where were the Unitarian missionaries? What would have become of our own country and of the multitudes to whom the gospel was sent forth in foreign lands if the Unitarian movement had absorbed the whole or the greater part of the church life in America?

We ask the question not unkindly and in no spirit of sectarian bitterness, and we ask it pointedly and plainly, first, Is it not manifestly a blessing to the country that the Unitarian movement has not grown to include any very large percentage of the religious life of America? and secondly, in so far as other churches are leavened by Unitarian influence are they likely to retain their spiritual earnestness? The standstill of the Unitarian Movement in an epoch of growth and progress is the result of the dry rot of the inactive faith.

This, Mr. Taft, is one reason why we are not all of us Unitarians, and why some of us have no intention of becoming so. There are other reasons, but this is one.

Progress Through Discontent

There is a vast total of foolish, impotent and utterly futile discontent. Many a home is rendered unhappy, many a pastorate is ruthlessly terminated, because of a reasonless, fretful and wicked unwillingness to accept things as they are and make the best of them. None of us live in wholly ideal conditions. That is probably an advantage. In any event it is a compulsory situation. Only within a limited range of choices can we create the conditions of our environment, and not in the least can we alter our heredity. We cannot drop one single rascal out of our million ancestors of the twentieth generation, nor hasten by a fraction of a second the rising of tomorrow's sun, and we may as well accept these conditions and make the best of them.

Yet no progress ever has come in human life through mere passivity. A noble discontent with existing conditions is indispensable to progress. Complacency is never to be commended in the face of conditions that need to be changed.

It is unfortunate that so much of the potential energy of discontent wastes itself in ineffective protests against what cannot be cured, and leaves unconsidered conditions easily within our control. Many people, it is to be feared, break the wings of their discontent against the bars of circumstances, and live quite content with conditions in their own lives which are sorely in need of change.

Of this spirit of self-content amid conditions where progress ought to come through protest, Kipling wrote:

"Because we know we have breath in our mouth,
And think we have thought in our head,
We shall assume that we are alive
Whereas we are really dead.

The lamp of our youth will be utterly out,
But we shall subsist on the smell of it!
And whatever we do, we shall fold our hands,
And suck our gums and think well of it.
Yes, we shall be perfectly pleased with our work,
And that is the perfectest Hell of it."

There is some sound theology in Kipling's lines. For what is hell but the acceptance of conditions intolerably bad, and a stolid refusal to make them better?

Some Objections to the Minimum Wage Law

Let us not concern ourselves with the superficial objection that the minimum wage law is contrary to the spirit of America, and that it leads to socialism. That is a boggy of which we are no longer afraid. A more serious objection is that if the state decrees that its citizens shall not be employed for less than a certain amount per week, the state is under obligation to employ its working citizens at such wages or maintain them in some other way. But a still more serious objection is that at the present time it would be next to impossible to enforce a minimum wage law. Professor Commons says, "We must have our administrative machinery perfected if this and other laws are to be enforced." Here is what he thinks is the proper order for progressive labor legislation: First, laws for the prevention of accidents; second, laws for protection against industrial diseases; third, laws for the restriction of the hours of labor; and fourth, "the minimum wage law to fill the gaps and round out the system of labor legislation."

Mr. Edward McSweeney of the Massachusetts Industrial Accident Board, declares "that the whole question of wages is a moral one, to be solved only by morals and not by social science." He fears that the minimum wage will become the standard wage, and to compel men to work for a minimum wage, he says is only a form of slavery.

The minimum wage idea has its defects and limitations. Social experts in Australia and New Zealand where the idea has been operative for a number of years acknowledged that it is a faulty law. But where is there a perfect law? The minimum wage law in the two countries named has helped to establish amicable relations between employers and employees. In both lands it has been a social gain. It has increased the health and the efficiency, especially of women workers. Our laws now recognize the right of the worker to a decent living. Our mechanics' lien law insists that the worker should be the first to be paid when a piece of property is in jeopardy. His tools are exempt from foreclosure sale. Our compensation-in-case-of-accident laws are also in the interest of the industrial worker. Our laws are trying to instruct our people to do justly and to love mercy. They are trying to instill into the hearts of our people those great principles of love and justice for which Christ stood. It is a great advance when the laws of our land preach some aspects of our Gospel.

Gulliver Among the Lilliputians

Gulliver was no liar. He merely told it in advance of its occurrence. The great Gulliver dropped last week into a strange land and found itself held down by a multitude of midgets with thread-like ropes. A German dirigible, five hundred feet long, and great proportionately in its other dimensions, lost its way, sailed over the frontier into France, landed on a parade ground and found itself in the midst of a regiment of French cavalry. There it stayed, while international explanations and negotiations went on, and the villagers held the ropes and good-naturedly jibed and joked their captives. All this illustrates that our dreaded dirigibles have still very manifest limitations. They are very terrible in the air, and this may be their greatest usefulness. The dynamite boat Vesuvius in the Spanish War was so dangerous a thing that a shot against its side might have blown it up, but it was a very terrible thing to think about with its two long tubes ready to blow dynamite bombs half way across the ocean. It was good for nothing except for its moral effect. It may be partly so with dirigibles. In any event they will have to learn with Darius Green that flying is often less perilous than lighting.

German military authorities say that the officers in the dirigible ought to have blown themselves up with their craft rather than have alighted and disclosed their secret. Possibly Gulliver should have done the same.

The New Hebrew Union College

The importance of Judaism in the United States is once more demonstrated by the recent dedication of the new \$220,000 Hebrew Union College at Cincinnati. The ceremonies brought out the full theological weight of Judaism. Five hundred delegates were assembled on the occasion. For five days leading American rabbis re-voiced the appeal of the ancient prophets of Israel. A pathetic plea was made to the Israel of America to go back to Judaism, back to the synagogue and the congregation. This appeal was voiced preeminently by Rabbi Joseph Krauskopf. It was frankly conceded that the curse of modern Judaism was materialism. Defections in the Jewish ranks were more pronounced than ever. The statement was made that in Germany alone not less than 250,000 Jews had deserted the faith of their fathers, and that at least one-third of the free thinkers of Germany were Hebrews.

The Hebrew Union College is designed to stem the tide of Jewish defection in this country. The enthusiasm of the dedicatory exercises was pitched high as may be imagined by the fact that \$200,000 was raised on the spot for the support of the college and the general work of the synagogue extension department, a department corresponding more or less to our familiar Home boards. The new Hebrew Union College is dedicated at a time when efforts are being made as never before for the conversion of the Jews. It may be the last flicker of a dim light in Israel. We cannot but wish the enterprise all success, knowing as we do, the growing atheism of that forlorn people, who are being captured almost bodily by the radical Socialists of this land.

An Anti Name-Changer's Dream of Union

In The Churchman (Episcopal, New York City), of March 8, Dr. Charles Lewis Slattery, the famous Episcopal clergyman and author, has some very positive things to say about the proposal to change the name of the Episcopal Church to "American Catholic Church" and its effect on American Protestantism. We present an extract from Dr. Slattery's sensible article, closing with his "personal dream" of a union between the Protestant Episcopal Church and the Presbyterian Church:

"It has long since been obvious that our hope for Unity is stronger with the virile Protestant communions than with the Church of Rome, exclusive and intellectually cautious. How, then, would our Presbyterian, Congregational and other friends regard our calling ourselves 'The American Catholic Church?' I do not see how they could fail to scent its presumption. They might be amused; certainly they would feel that we were not so eager to be one with them as we were to declare our superiority. And it would be more difficult to explain why we were 'The American Catholic Church' than we are 'The Protestant Episcopal Church' in the United States of America.

"The word 'Catholic' in any but its bald sense of universal has not had a sufficiently generous history to make us really desire it: if it means universal, it is too big for us. It belongs in the Creed: it does not belong to any single part of the Church. I believe that, since the Reformation, every Church which has adopted the name 'Catholic' as part of its title has been notable sectarian and exclusive in its spirit. I remember that one afternoon in London several years ago, after a service in the freedom of St. Paul's, I chanced to enter a building calling itself 'The Catholic Apostolic Church' in time to hear the sermon. Rome and Canterbury and Geneva and Moscow were all alike cast out; and a few souls, clothed with hard faces and shrill voices, were the Catholic Church. Even with a name intended to imply primitive origin and universal sway, the organization was evidently moribund. In a word, then, should we call ourselves 'The American Catholic Church,' our Commission on Faith and Order would probably have no further work to do among Protestant Christians, who would hardly take us seriously. They might be disappointed: they would at least believe that we preferred the feverish pursuit of a name to the patient quest of a great ideal.

"My own personal dream is that the great Presbyterian Church, with its dignity and history, its scholarship, its wonderful record of personal piety, strong character, and distinguished achievement, sharing with us a reverence for order and history, should draw nearer to us and allow our Communion to draw nearer to it, until at length, with little to separate and much to unite us, with magnificent positive contributions to accept on either side and nothing to deny, we might come together, daring to call ourselves by a name too large for either of us alone, too large for both of us together. We should have done something to deserve a new name; and we should have the right to invite others to join with us, till we might hope that in some future, near or remote, the Christianity within our nation should be united, to build up the Kingdom of God among our own people, and to carry the message of Christ to the uttermost parts of the earth."

To the Victors

Montenegro has won. By all the laws of war she deserves the fruits of her victory. War is a bad way to settle things, but diplomacy is sometimes more murderous. Austria holds it as her settled policy to keep Serbia and Montenegro weak. Scutari, which we must always remember is not the Scutari on the Bosphorus across from Constantinople, but quite another city in Europe, belongs to the men who have captured it at the price of blood. Let Europe keep hands off. This is not the time for intervention. It is not the love of peace that animates Austria, but greed of the territory of small nations. Montenegro has won in a fair fight. How in the world she did it is past understanding, but she did it. Let Europe stand back and keep out of the fight. Montenegro deserves all she can get out of this war: let no hypocritical cry for peace cover the treacherous greed of Austria seeking to plunder a plucky victor.

Have Children Forgotten to Play?

Mr. Charles F. Weller of the Playground and Recreation Association of America, is spending the present month in Chicago. He declares that the American boy and girl doesn't know how to play. In the city of Richmond, Virginia, a recent careful investigation revealed the fact that of the children sixteen years of age, only five of them played. Too large a per cent of the children are doing nothing. At the home of Dr. Young, of the Health Department of Chicago, a dozen social workers discussed this matter. They remembered 26 games that they played as boys and girls. The next morning (Saturday morning) the dozen social workers asked groups of boys and girls in Chicago how many of these 26 games they knew and played. On Saturday night the social workers met again and reported. The boys and girls they had met on Saturday morning knew only seven of the old games, and played only five of them. Too large a per cent of the children in Chicago find their recreation in attending dramatic and moving picture shows. On a recent evening in Chicago over 86,000 young people were attendants at dance halls.

Mr. Weller's contention is that every town of any size ought to have a public playground, and, that that playground should be properly supervised. "Space," he says, "doesn't make a playground." The American boy and girl stand around too much. They loaf rather than play or work. They watch other boys play, but they don't play themselves. They need to be taught how to play.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Why Protestant Missions in Catholic Lands?

Roman Catholics have professed to be scandalized by the sending of Protestant missionaries into nominally Roman Catholic countries. Others have also attempted to make anti-missionary capital out of it. But the fact remains that there is scarcely a more necessary work. On March 12 and 13 in New York City, a conference was held by boards and missionaries doing Protestant work in Latin America, including Mexico, all the republics of South and Central America, Cuba, Porto Rico and the Philippine Islands. The conference issued the following document setting forth tersely the reasons for such work:

"While these lands contain a great variety of moral and spiritual need, we frankly recognize that, as a whole, Latin America presents a situation different in many respects from that presented by the non-Christian peoples of Asia and Africa. There we find ethnic faiths entrenched behind the sanctions of many centuries of national thought and practice. To lead these Asiatic and African peoples into the liberty and fellowship of our common Lord and Master is the aim of all Christian effort. In Latin America we find no great non-Christian religious system. In all these lands we find the representatives of the Roman communion. In all of them that communion has been the dominant religious influence of centuries.

"But we also find—for reasons into which we need not enter here—that the vast majority of the people of Latin America, especially the men, claim no vital relation, and acknowledge no allegiance to the Roman communion. Religious indifference, agnosticism and infidelity, especially in the more enlightened Latin-American countries, have laid a strong hand upon most of the 71,000,000 people who dwell in these lands. Moreover, there are several millions of unevangelized Indians and other native peoples. They are surely pagan as any tribes in the heart of Africa. Their need of the gospel is the same.

"We acknowledge gladly that the Roman communion has done useful work among these varied peoples. We would do nothing to detach sincere Christians from their allegiance. There are patent facts, however, which call loudly upon the Christian communions of this land to more worthy effort to aid the people of Latin America to meet their spiritual, moral and intellectual needs.

"1. Millions of people in Latin America are without the gospel today, either because they have never heard it or because they have rejected it in the form in which it had been offered to them.

"2. The percentage of illiteracy in Latin America is from 50 to 85 per cent.

"3. The percentage of illegitimacy is appallingly high, ranging from 20 to 68 per cent.

"4. Agnosticism, if not infidelity, almost universally prevails in all the universities of Latin America."

On top of this statement of the conference, comes the independent news of the possibility of an American Roman Catholic Federation, beginning from Canada and extending to the end of Patagonia, which would directly jeopardize the work of Protestantism in all these lands and ultimately result in mutual misunderstanding and distrust between North and South Americas.

Christian Union and Methodism

Rev. William E. Huntington was the Methodist representative in the Boston series on Church union reported stenographically by The Congregationalist (Boston). What the Methodists might sacrifice in the way of creed for the sake of Christian union, appears to Dr. Huntington as follows:

"The fundamental doctrines of the Methodist Episcopal Church are set forth in twenty-five Articles of Religion, taken for the most part almost without change from the Thirty-nine Articles of the Established Church of England. One can not read through these Articles without feeling that he is immediately transported to the hot and murky atmosphere of the sixteenth century in England, when the two ranks—Protestants on one side and Roman Catholics on the other side—stood with the drawn swords of fierce debate over questions of religious dogma. These Articles, some of them, are like cannon trained upon an enemy's bulwarks. They were aimed and shotted for the very citadel of the Catholic positions. The language is heavy with denunciation—almost damatory. The Articles are polemic, not pacific. They meant war, not peace, separation, not reunion, for that century and the succeeding centuries. When Roman Catholics shall meet with representatives of the Church of England, the Protestant Episcopal and the Methodist Episcopal bodies in that coming conference, who

shall lead in the disarmament of Christianity? Who will send their dogmatic guns to the rear and have them melted and molded into plowshares and pruning-hooks for the Lord's vineyard? When the time shall come that, from all sides, leaders of Christian churches are gathered to study the agreements and not the disagreements, between them in the substantive elements of the common faith once delivered, representatives of the Methodist Episcopal Church will not hesitate to yield in some dogmatic statements points that do not make for unity and peace, and which belonged to a bygone age."

Dr. Huntington further assures us that if the "Methodist order of church administration is found to be too cumbersome, if some other mechanism for religious work on a large scale is, by experience, discovered to be a better means of promoting the Kingdom of Christ in the world, it will then be a good time to reconstruct, to take to pieces the machinery, and let a new era adopt new instrumentalities. It would be only a small sacrifice and yet a profitable one if the General Conference should be reduced to half its number of delegates, for a body of four hundred would be far more effective for legislative functions than a body of eight hundred. We could also spare such legislation by this law-making power as intrudes itself into matters of personal conduct in church members in which the elements of right and wrong are not clearly apparent, as in the case in some recreative practices and amusements. In these matters the individual conscience may safely be left to do the legislating; every other kind is ineffective and 'a vain thing.'"

"Pastor" Russell Again Discredited

Evil days fairly have fallen upon "Pastor" C. T. Russell. This time a grand jury in Hamilton, Ontario, completely demolished the "Pastor's" suit for criminal libel against Rev. J. J. Ross, a Baptist minister of Hamilton. It seems that Brother Ross took a fling at "Pastor" Russell in a powerful little pamphlet, and it furthermore appears that the "Pastor" became quite peeved in his old age. Unmindful of a great number of reverses in civil courts in America, "Pastor" Russell rushed into court again, but this time on foreign soil. Last December he filed a criminal libel suit against the Baptist brother. It took a painfully long time for "Pastor" Russell to make up his mind to go voluntarily to Hamilton, since a citation to appear in court there was not enforceable upon a resident of the United States. But this was after a first trial, at which the sitting magistrate refused permission to the defense to cross-examine Russell. This point on appeal to an upper court was reserved. When "Pastor" Russell graciously made up his "pastoral" mind to go to Hamilton. He went, he saw and he was conquered to a fizzle. For five hours "Pastor" Russell was given the third degree in a grueling examination and cross-examination. Upon his return to dear old Brooklyn, he wrote a gracious letter to Brother Ross saying he was of course perfectly willing to withdraw the case, asking Brother Ross merely "to apologize in a mild form" for the slight trouble, with another "merely" to boot, that Brother Ross would write no more anti-Russell pamphlets. But Brother Ross stuck to his guns, refused to offer any apologies in any degree of "mildness" whatever. The case went to the grand jury with a complete manuscript of the fake "Pastor's" testimony. What did the jury do, but throw the whole case out of court, and once more "Pastor" Russell stands discredited. The "Pastor" has spent a considerable portion of his time in the civil courts, and if he has ever once won a case of any sort whatever his press agents have so far failed to inform the public. Even his own wife gave him a good-sized trouncing when she secured a divorce from him.

American Baptist Publication Society Report

A. J. Rowland says in The Watchman (Boston):

The American Baptist Publication Society is very grateful to be able to announce that the year closing March 31, 1913, is the banner year of its history. The Publishing Department shows an increase of business of \$27,206.10, and with all bills paid and donations made has a cash balance in bank of over \$60,000, most of which has been appropriated for the reduction of the mortgage on the Roger Williams Building, and in the purchase of new presses in the printing house. The Missionary Department shows an increase of over \$20,000 in contributions from churches, Sunday-schools, and individuals, and after meeting all obligations has a balance of about \$2,400 to the credit of the new year. The Bible Department also closes the year with a small balance. The new Department of Social Service and the Baptist Brotherhood has made great strides during the six months of its existence, and the Educational Department has a remarkable report to make with regard to Teacher Training and work among the young people. Altogether the year has been an unusual one in the results secured in all departments, and offers occasion for much gratitude and hope.

Roman Catholic Avarice in Pennsylvania

The legislature of Pennsylvania by a narrow margin defeated a bill, which if passed, would have legally sanctioned absolute control of all Roman Catholic Church property by the diocesan bishop. All ecclesiastical property in that denomination is vested in the name of the bishop and as a matter of fact literally belongs to him in the sense that he can do with it absolutely as he wills. Among Protestant churches, title and control is vested in congregationally elected officers, usually trustees. In Pennsylvania some of the Roman Catholic parishes have had the nerve to say the church property which their money erected belongs to the members of those parishes, and they have first say about its disposition, according to law. In the interests of the bishops in the various dioceses of Pennsylvania, a bill was introduced to amend the law of 1835 and provide that "control and disposition of church property shall be exercised in accordance with and subject to the rules and regulations, usages, canons, discipline and requirements of the religious body or organization to which such church, congregation or religious society shall belong." This was defeated.

"Advance" Transferred to New Company.

From the *Congregationalist* (Boston), we learn that *The Advance* (Chicago) has been transferred to a new corporation, of which Rev. William E. Barton, D. D., is the president. Dr. Barton is a well known writer, and the pastor of the First Congregational Church, Oak Park, Ill. The *Congregationalist* says:

Another transfer of *The Advance* was made last week to a company of which Rev. W. E. Barton, D. D., pastor of the First Congregational Church, Oak Park, is president, Rev. G. T. McCollum, superintendent of the Congregational Conference of Illinois, secretary, and Rev. W. W. Newell, D. D., treasurer. Dr. Barton, whose name has appeared for the last several months as one of the two editors of the paper, will remain and will have associated with him Pres. O. S. Davis of Chicago Theological Seminary and Rev. W. T. McElveen, Ph. D., pastor of First Church, Evanston. The responsibility for the business management will rest with Dr. Newell, hitherto identified with the Congregational Church Building Society as its Western secretary. We are informed by Dr. J. A. Adams, for the last ten years the editor of the paper, that he has resigned and withdrawn from all connection with the columns of the paper.

New Presbyterian Intermediate Catechism

In 1908 the General Assembly of the Presbyterian Church, U. S. A., called for an intermediate catechism to meet a growing need in systematic religious instruction in home and Sunday-school. The Assembly gave specific directions that the new catechism should conform to the Presbyterian system of doctrine and practice as well as "to the truth as taught in the Scriptures." Another Assembly requirement was that the new catechism should be simpler in language than the present Shorter Catechism. Last year the committee having the preparations of this catechism in charge supposed it had finished its labors and submitted its catechism to the Assembly for its O. K. The catechism was approved all right, but the Assembly brethren directed that a body of Scripture proofs should be added. History repeats itself. In 1647 the Shorter Catechism was sent up to Parliament with Scripture texts, and Parliament remanded the document with instructions to incorporate a body of Scripture proofs, which was done in the following year, 1648. Is it not remarkable that in both instances Scripture proofs should evolve out of the catechisms, and not the catechisms evolve out of Scripture proofs?

Episcopal Progress in Massachusetts.

The election of Archdeacon Samuel G. Babcock as Suffragen Bishop in the Protestant Episcopal Church of Massachusetts, on April 9, in Boston, marked substantial progress. Bishop William Lawrence raised an endowment fund of \$106,050, the proceeds of which will apply on the new Suffragen Bishop's salary. Bishop Lawrence has shown a rare statesmanship in his episcopal office ever since he was elected twenty years ago to succeed the late Phillips Brooks. He is a wealthy man. Not only has he given himself unstintingly to the great work of developing his church in Massachusetts, but he has given generously of his own private means. While a conspicuous representative of the Broad Church school of theologians in his church, Bishop Lawrence has managed with his rare tact to hold the affections of even the extreme partisans of other schools, (High and Low). The new Suffragen will divide with Bishop Lawrence much of the work that has grown so wonderfully under the latter.

An Example of Foreign Work in America.

What success awaits sympathetic work among foreigners in America, if lovingly approached and cared for, is clearly shown by the work of the Baptists in Scranton, Pa. In that mining

region are many Russians and Ruthenians. Seven years or more ago, a conservative old Baptist church in Scranton decided to support religious work among them. The work was carried on by representatives of these races themselves. The work grew until the other day a \$10,000 chapel was built and dedicated. Of the \$10,000 the sum of \$2,000 cash was given by the foreigners themselves. Best of all, out of this colony of Christian Ruthenians have gone some members whose enthusiasm has planted similar work among their countrymen in other parts of the United States and in Canada.

Woman Lectures To Seminarians.

Mrs. Ella Flagg Young, superintendent of Public Schools of Chicago, addressed the students of the Western Theological Seminary on Monday, April 7, on the work of the public schools, with special attention to the work among defectives. The schools of today are adapting themselves to a new standard, that not only pupils who can be taught by the ordinary class-room method shall be received, but also those who need special attention and special work because of some defect. Mrs. Young emphasized the need of keeping defectives in home surroundings wherever possible, rather than placing them in institutions. Conveyances are now used to carry crippled children to and from schools and thus make it possible for them to attend. Mrs. Young also stressed the work of the open-air schools.

Of London or of Cincinnati?

This is a page for interdenominational acquaintance. We take this opportunity to introduce to *The Advance* (Chicago, Congregationalist) the president of our own Christian Foreign Missionary Society with headquarters at Cincinnati, O. President A. McLean wrote a book entitled "Epoch Makers in Foreign Missions." This book, published by Revell, Chicago, is reviewed briefly in *The Advance* of April 24. The reviewer says that "It is a well written and strong book." But the reviewer is in error when it says "The author of this book is president of the Christian Foreign Missionary Society of London." Dr. McLean is not of London, but of Cincinnati, O., nor is the society of London. It is the Foreign Society of the Disciples of Christ, with headquarters at Cincinnati, O. Get acquainted!

Will Dr. Alexander Be The Next Moderator?

Despite a stinging editorial in *The Continent* (Chicago) of recent date, against log-rolling in the Presbyterian Church (U. S. A.) for the moderatorship of its General Assembly next May at Atlanta, *The Presbyterian Banner* (Pittsburgh) has come out with a candidate to succeed Moderator Mark A. Matthews. The candidate is Rev. Maitland Alexander, D. D., pastor of the First Presbyterian Church, Pittsburgh, Pa. The *Presbyterian Banner* submits that it has been thirty-nine years since Pittsburgh had a man in the moderatorship, and it is about time that Pittsburgh should now have the highest seat in the gift of the Presbyterian Church.

Vanderbilts Give \$300,000 to Y. M. C. A.

That the railroad Y. M. C. A. is a great boon to the railroad business interests of the country, is to say something that is almost trite. But the munificent gift of W. K. Vanderbilt, Frederick W. Vanderbilt and Alfred G. Vanderbilt is a forcible reminder of the sound impression this great work has made on railroad magnates. These three brothers gave the other day the sum of \$300,000 to build a new structure for the railroad Y. M. C. A. within a stone's throw of the new Grand Central Station at Manhattap.

Annual Report of Baptist Home Missions.

The American Baptist Home Mission Society closed its year with a net debt of \$50,743.74, which it is confidently expected will be reduced to \$39,243.74 upon the receipt of its shares of Mr. Rockefeller's pledge. This will mean that all the obligations of the year have been met with a reduction also of \$33,235.03 of the indebtedness of preceding years.

—Mrs. George M. Pullman has presented a \$10,000 echo and chimes to the Second Presbyterian Church, Chicago, as a memorial to her late husband.

—The number of women in the world is approximately as follows: Christian, 238,000,000; pagan, 69,000,000; Confucian, 128,000,000; Hindu, 95,000,000; Buddhist, 73,000,000; Mohammedan, 100,000,000.

—The religious denominational families in this country show followings as follows: Catholics, 12,907,189; Methodists, 6,905,095; Baptists, 5,894,232; Lutherans, 2,353,702; Presbyterians, 1,981,949; Disciples, 1,497,545; Episcopalians, 980,851; Congregationalists, 742,350.

Mountain Life in Kentucky

How Education is Helping to Solve a Vexing Problem

By Pres. Wm. Goodell Frost, of Berea College

It was the writer's privilege to be personally acquainted with his grandfather who was the first white child born in Broome County, New York. That grandfather related the stories which he had heard from his own father—the life at Valley Forge, and in the colonies before the Revolution. Nevertheless, it takes a tug of the imagination to conceive the life, feelings and appearance of one's great grandfather!

As an historical study, look into the present-day conditions in our southern mountains. Here is the *terra incognita* of the United States, a region impenetrable and silent, the mountainous ends of eight southern states. Each of these states forgets its mountain end



HOME OF A MOUNTAIN MAGNATE.

MOUNTAIN HOME WHOSE "ILLITERATE" MISTRESS REPEATS THE BARBARA ALLAN BALLAD BY ORAL TRADITION.

and hides it away in the background. And the mountains are separated from the lowlands, not only by the barriers of rock, but also of prejudice. The mountaineers have kept, in large degree, that spirit of liberty and Americanism which characterized the colonies, and shared but little in the degenerate doctrines of state rights and slavery. In fact, the mountaineers held Kentucky in the Union and made West Virginia "secede from secession," besides making the confederates a deal of trouble in the mountains of Tennessee, Georgia, Alabama and even South Carolina.

The history of a mountain family would be about like this: The first progenitor was a soldier in Washington's army from Pennsylvania or North Carolina. After the war he went west and found what every settler seeks—good hunting and good water in some mountain valley. There was plenty of plow land for immediate needs. He carried his household belongings on two or three pack animals and easily constructed his domicile of logs with the proper outbuildings. The domain of a colonial farmer, or pioneer, was quite an establishment. We see it well preserved at Mt. Vernon where Washington's loomhouse and saddle pockets commemorate conditions long forgotten. Some New England homesteads may still be found where, in addition to the house and barn, there is a loomhouse, smokehouse, hoghouse, icehouse, corn barn, hennery and sheephouse.

The Early Settler.

Such a settler as we have imagined possessed in good degree the civilization of his time. He read the Bible, Franklin's "Poor Richard's Almanac," the "American Orator," and one or two simple books of travels or theology. And he wrote with his quill pen in a handwriting quite superior to Spencerian. He understood "points" in law, theology and forest lore.

But he did not bring into the wilderness any system of free schools. His children grew up under arduous conditions and were less intellectual than their sire. When the estate was divided each of the twelve or fifteen children got one book as a keepsake. The second generation were still prosperous people, though less intellectual, and their religion deteriorated when the first preacher of the region died and was succeeded by a man of inferior education.

A third generation in the mountains was quite cut off from those sources of culture which had belonged to the pioneers. They began to find good land growing scarce and their agriculture had deteriorated in the years in which hunting had been a chief resource.

It was from such households as these that Abraham Lincoln and Andrew Johnson sprang, and they are typical of the three million

people who are still living in these antiquated conditions. No one needs a friendly interpreter more than the mountaineer!

A word about our figure—three million. This was the number of mountaineers whom Berea College listed in its first general survey of the region more than twenty years ago. In the interval, many whole counties have been transformed from the mountain condition and put in touch with the marching world. But meanwhile the steady increase of population has been going on in the mountains so that the mountain region which is still inaccessible, contains as many people as the larger area did a generation ago.

An inconsiderable observer stamps the mountain people as rude and lawless, but the truer analysis shows they are by no means a degenerate people, but a people simply not graded up. Their peculiarities of speech are honest survivals from their Saxon ancestry. The past tense of help will be *holp*, as in the old version of the Psalms—"Thou hast *holpen* thy servant Israel." The careful observer soon notes the Shakespearian diction among all classes. We are leaving our hospital cabin for a "preaching" and are impeded by the dogs that throng about the stile. The young man who is conducting us, if he were a Yankee, would exclaim in some thing of a nasal twang, "Get out!" but he is not a Yankee, but a true Shakespearian survival, and with the utmost gravity he says "Begone!"

A Unique Sort of Entertainment.

The same night we are entertained by a magistrate in the far famed Breathitt County. The farm mansion consists of two rooms and there is only one lamp; but the housewife has resources. From the table she takes a large iron spoon and thrusts its handle in a chink of the chimney-piece. She then fills the bowl of the spoon with grease, twists a rag and places it in the grease and lights that rag with a splinter from the fire; and with this flambo we eat our supper of cornbread, string beans, pork, chicken, stack-pie, honey, sweet and Irish potatoes, preserves and hot wheat biscuit.

Now the educational and religious problem before one who attempts to befriend our cousins in the mountains is a remarkable one. We cannot go to these kinsmen of ours as missionaries, or impose upon them an outside and alien civilization such as now prevails in northern towns. Rather, there must be a development of those virile seeds which are already in their hearts and social life. In a word, our task is to lead them in one generation, or in two, through those steps of progress which our families have traversed in six or seven generations.

Berea College now has students in attendance from all the eight states, more than one hundred making their way from North Carolina. Every term students are called out of school to testify in court cases which illustrate all the rudeness and simplicity of mountain life. This winter more than a hundred were late in reaching school because they were detained by the rise of unbridged streams!

Their response to our efforts, as soon as we make ourselves understood, is most encouraging. We send "extension workers" with tents and wagons in summer through the remote counties, and count among our important forces a small army of teamsters and traveling men who, though wearing none of the appearance of "school men," are really missionaries of education and progress and enterprise through the regions which they traverse. We attempt the unusual task of providing for the total educational needs, with industrial work, a normal department in which a majority of the students are young men and other large adjuncts, in addition to the standard collegiate work.

The majority of our students go without tea, coffee, and butter, in



THE OLD LOG CABIN—A PASSING TYPE.

order to reduce the price of board to \$1.35 a week. Many must stay out during the fall term to teach school, and others during the spring term to work on the mountain farms. We are anxious to shelter as large a company as possible, because we can only affect this vast impenetrable region by the force of numbers. Half a dozen students returning to a backwoods county will naturally be submerged by the momentum of surrounding customs. But if we can send back thirty or forty they will change those conditions.

The value of such a population in the heart of the South is at once apparent. In this transition time, when we are deluged by emigration, it is good to find a great mass of Protestant American people who are still rearing large families and leading a comparatively simple life. They have their faults which are different from our faults, but they have the basal qualities in which we believe. As Woodrow Wilson said, "They are a part of the original stuff out of which America was made!" They are already overflowing from their mountains and exerting an ever-increasing influence in the South. If they can be kept from contaminating forces (Mormonism for example), and the corrupting influences which often go with mines and lumber camps, they will not only be brought over from the ranks of the doubtful classes, but will be surely ranged with those who may be counted upon for assistance in every good cause. If Berea, the American Missionary Association and other agencies can shelter and instruct a sufficient number of their sons and daughters now they will take the mountain problems off our hands in the next generation.



A MOUNTAIN WEAVER AND HER SON.

Missionary Statesmanship

How Missionary Leaders Are Becoming Wiser

By Wm. Remfry Hunt, F. R. G. S.

The impression grows apace and is expressed in the world's magazines and generally in the press that missions are growing wiser. There is a saner tone in the distinctly missionary periodicals. It is the promise of a more beneficial influence which, being exerted among the business men of the world, bids fair to put a new momentum into the business of missions. Under Lord Elgin's regime in India missions advanced in the ratio of their wise adaptation and adjustment to the peculiar settings of the environment. It has taken ten decades in Asia to convince some of the leaders of missions that there is such a thing as a psychological climate. Missions acclimate normally. It was so in the early days of religious propaganda in the Roman Empire. History is a serious and unrelenting judge. So it is that modern missions need to study the evolution of mission fields, and to analyze the facts and forces that have worked best and with the minimum cost produced the most salutary results.

The Continuation Committee of the World's Missionary Conference, held in Edinburgh in 1910, aims to

be representative and catholic in its personnel as in its programme. It received the carefully edited reports of eight commissions, whose secretaries had gone into inner and outer sides of missions with practical common sense, and aided by the views of experts in the diplomatic and merchant service. The range, variety, and tremendous importance of the work of the Continuation Committee has made imperative the visit of the able chairman of the movement in the person of Dr. John R. Mott, whose itinerary in China covers the widest and most strategic area.

It is evident that the most comprehensive policy is to be pursued. Its charter is guaged to maintain in prominence the idea of the World's Missionary Conference as a means of co-ordinating missionary work, and of laying sound lines for future development, and of claiming by corporate action fresh stores of spiritual force for the evangelization of the world. Dr. Mott faces his duty as chairman with all seriousness, and has succeeded in enlisting the attention of some of the greatest business men of the world to the reasonableness of the programme to at least evangelize the world within the present generation. In the words of this modern apostle of the science of missions, the very evolution of missions and the development of the larger missionary statesmanship—in other words the perfection of the

human plans, methods and agencies—will reveal as no other process the absolute insufficiency of man, even of the most effective and comprehensive combinations of men, and will give a realizing sense of the indispensable need at every point in the missionary enterprise of a wisdom, a leadership, and an energy far more than human.

The one growing and insistent idea in the great mission fields of the earth has been for some decades in the direction of unifying interests. Missions, disunited, sectarian, with local findings and creedal bindings, have utterly failed to impress the awakened masses in the provinces. In the face of the unique changes that have come over China coterminous with the present political renaissance, and of the expressed desire of the student bodies in the nation to secure and adapt a new religion for the people, anything less than harmonized, co-related and unified forces would have been a diversion of wisdom and a wicked waste of force. The Bishop of Oxford stated the conditions tritely, when he said, speaking of the valuable results of mutual co-operation between the various forces at work, "It is important to preserve the atmosphere in which men loathe to differ and determine to understand." The economy and common sense requirements of the business of missions demand that its problems and activities be henceforth treated as problems are treated in applied science. When this day fully dawns the wealthy laity and the merchant princes of the world will give their financial and moral support to missions and expect of its business the issues commensurate with the confidence so reposed in the same.

The Continuation Committee will continue to select its experts in the science of missions, paying special attention to the delicate questions arising in the political conditions in Asiatic countries. This is the ground where angels might fear to tread, but fools would flury in and write up its apparent flush of achievements before even the first wise adjustments had been made. He is a wise man who can keep his head in the flush of victory and stand well on his feet when reverses come. An occasional glance at the leaders and notes in the modern native press shows at once that missions are on trial as well as on exhibition. The moment is a decisive one. Leadership without egoism, zeal controlled with restraint, care exercised to consider all opportunities and at the same time to discriminate between mushrooms and blighted fungus, these may sum up not a few of the essential prerequisites of success in the missionary enterprise. We congratulate Dr. Mott and Dr. Campbell Gibson upon the wide and deep impression that their conferences with the business men of Shanghai and other important commercial centers has made, not only upon these places, but upon the most thoughtful political leaders in Asia. Some of the best plans for an advance movement embrace language schools for the new missionaries, committees on education, medical missions, expert evangelistic methods, a new attitude to the child-problem in mission fields, and in a word the sanest and best which will ensure the realization of the aims and hopes of the business of missions.



The Church's Business

Religious Education Head Says It Is To Preach Love

By Shailer Mathews

[In this recent expression of the President of the Religious Education Association, it will be noticed that there is no talk of numbers, or methods, or organization, but of the purely inner need of churches.—The Editors.]

The supremacy of the spiritual order is the fundamental idea of the church. The church sets forth the elements of the spiritual order and then tries to get those elements to operate in our life. The church is fundamentally more than an ethical orphan asylum. It is an institution trying to socialize the spiritual ideals of Jesus.

Among these ideals the giving of justice, rather than the getting of justice—or, in other words, love—is the most important. What other institution is there which is trying to teach men to give justice rather than to obtain it? The church insists on giving justice or on sacrifice. It does not preach sacrifice as an end in itself, but simply because it is necessary for society.

Individuals in the churches must practice this and the churches must minister to the social needs. Anything really fundamental, service which a social settlement, a civic center or any philanthropic organization can render, a church can render, but the main business of the church is not to ameliorate conditions; the important task is to educate men to a realization that this betterment is necessary.

Jesus, properly understood, is the cornerstone of the church. We are in the midst of a great process. Which way are we going? Speaking in terms of evolution, we have first the vegetable and the lower animal order. Later we have the present human order. Is this the end of the process, or is there to be another step forward to a spiritual order? Has the relentless process ended?

A spiritual order doesn't necessarily mean a dual universe. It

doesn't commit one to dualism or to monism. It simply outlines great motives and makes their appeal to men. Here are the great motives of faith, honor, altruism. Does an animal experience them? Does an animal have any motive which is not the product of some immediate want? Does it have any faith or honor?

These qualities are not dominant. Arrayed against them are the great motives of the time, the desire for gain, the appetites. Which is to conquer? At this point again I repeat that no other organization except the church is urging love, the giving of justice, among men.

The church must have God, because without God the universe is impersonal and less than man. We can't treat the universe as impersonal; it may be super-personal. When we say we must have God in the universe, we mean that reason and purpose are universal. The fact that here and there we can read the purpose of the universe, that the relations can be expressed in the mathematical laws of the scientists, is one of the bases of the faith that God is in the universe. If we look at the world from the point of view of the injustices which now bind men as in the lines of William Vaughn Moody:

God, dear God! Does she know her port,
Though she goes so far about?
Or blind astray, does she make her sport
To brazen and chance it out?

things seem very bad, but the Christian believes that God, the creator, is, like Jesus, a God of Love.

The Object of Supreme Desire

From The Presbyterian Examiner.

God is the object of supreme desire, as well as the ground of religious security. Out of everything which has not God in the heart of it or at the root of it, the charm is gone as soon as one's nature falls completely under the influence of the cross of Christ. After the objects of secular desire a worldly heart pants, not because in it tastes something of Him who is the former and the giver of them all, but for their own poor sakes alone. It pants after created good because it has lost the better—the best of all—which is God Himself. That ceases by degrees when God begins to fling around the heart the net of His own love. Then that only will please which is His and is seen to be His; that which He made for us to enjoy and which comes to us from His hand; that in which the soul deserves a little of His own goodness. Just in the proportion in which God is discerned in little things desirable are they to be desired by the perfect love of God. It is a small matter to say that this robs impure pleasures of their fascination. It makes far better things than these seem poor and unattractive in comparison of holier joys. All things lovable it sorts after a new standard of value. Whatever fair or sweet things of the earth can be linked with His dear name who is the soul's chief good, especially whatever wins in him the promise of an eternal worth, that borrows from the cross a tenderer grace and touches in the devout heart a holier joy. Thus it comes about that while on all things evil Christ's blood is set for a brand, that the soul may think from them in horror, on all things good it rests for a consecration, that the saints may find in them a keener, if a soberer gladness.

Perhaps it may signify yet more, this glorifying in the cross. Meanwhile, God our Saviour is to be to us the chief object of desire, in whom all other good and perfect things delight us. More and more must He not become to those who know Him the satisfaction of desire and the object of their proud possession? By and by, long after the possessions of the world have passed out of use or memory, shall not this sole treasurer abide for the imperishable heritage of the saints—the love of Him who died for love? When a day comes in which all that this world holds precious shall have lost its value, nothing will be left for any of us to be proud of save only this: that He is ours who on the cross laid down His life to win us for His own. O proud soul that hath learned to glory in the cross of Jesus Christ!

"Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? . . . I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, Nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The State and Religion

By W. O. Thompson, Pres. Ohio University.

Speaking from the standpoint of the State I should say that there has been a steady drift of thoughtful public sentiment toward a recognition of the importance of religion and the State's vital interest in the religious development of society. Students are simply one section of this society, temporarily separated from the ordinary conditions and brought under the jurisdiction of the State for educational purposes. There is no good reason why, during this period, the State should be indifferent to the religious development of these younger members of society. It is equally true that the State will not actively engage in the propaganda of any form of religious belief, nor will it in any way be associated with denominational religious activities. The State is comprehensive enough to recognize the freedom of religion but has never taken the position of antagonism toward it. The Ordinance of 1787 in saying that religion was essential to good government declares the fundamental principle which has obtained throughout the Northwest Territory. We are now recognizing the legitimate fruit of that sentiment and declare that the State is interested in the religious development of its citizens.

From this position it is easy to see that the State will not take an attitude of antagonism to the Church. The separation of Church and State does not mean the antagonism of either toward the other. It ought to mean co-operative helpfulness without any partisan entanglement. There is no good reason, therefore, why the citizens of the State co-operating for the purpose of education, should not be as legitimately under the care and jurisdiction of the church for religious purposes, as the same people would be in other relations. In a plain, business-like way, therefore, the State universities recognize that their students are legitimately the field for religious endeavor on the part of the several churches. The university would not take any partisan interest in these religious movements, but it surely could not justify itself in taking an attitude of hostility toward religious movements for the betterment of the students. The field of American students, therefore, is hospitably open for such voluntary religious work as the churches may support.

Work is a guardian angel. Work turns the wilderness into a garden. Work does sometimes what even love cannot do; roots a man firmly in his place in the world and gives him the blessed sensation: This plot of ground in the wide immensity of earth was meant for me to grow in.—Robert Hichens.

If you are unhappy, it is probably because you have so many thoughts about yourself and so few about the happiness of others.—Mary Lyon.

Three Book Reviews

THE DAY OF THE COUNTRY CHURCH, by J. O. Ashenhurst. Funk & Wagnalls Co., New York.

The rural church faces some difficult adjustments to changed conditions just as the city church does. It is fortunate that our social students have turned their attention to this problem as well as to the problem of the city church. The book deals with the methods and ideals that should be found in the country. Especially fine is the chapter on the "Rural Prophet," where the ideal is set forth for a real career on the part of the country minister. Probably no one thing so hinders the country church as the fact that there are but few country ministers. Most of the ministers come out from towns to sell the labor of one day in seven, engaging in secular work the rest of the time. We welcome this volume as an invitation to think upon one of our urgent ecclesiastical problems.

SOCIOLOGICAL STUDY OF THE BIBLE, by Louis Wallis. University of Chicago Press, \$1.68 postpaid.

One of the significant results of recent Bible study has been to make clear that it is far easier to interpret the book from the standpoint of theology. Even so conservative a writer as Davison says there is no theology of the Old Testament, properly speaking. The books treating the theology of the New Testament treat the theologies of the New Testament writers. When one approaches the Bible with the social interest, it is clear to him that social forces are to the fore from first to last. Louis Wallis finds the key to the Old Testament history in the *mishtat* struggle. This was a contest between primitive and advanced types of life over government and the ideals of social justice. It is shown that though the prophets espouse the cause of the common people, the Jews in the end reject the social question. Jesus espouses the cause of social justice but his point of view was rejected by both Catholics and Protestants. The history is traced up to the modern social awakening. The work is carefully and scientifically done and will repay the study of all those with social interest.

PURE FOODS, by John C. Olsen. Ginn & Company, Boston.

The values of the various kinds of foods are but little known by most people. This book shows the nourishing qualities of the different foods and in these days of the high cost of living helps in the selection of the right diet. The care and preparation of the different foods are discussed. Especially valuable are the chemical tests by which the presence of the various adulterants may be detected.

Will Study Missions in Egypt

(The following item which is clipped from the Philadelphia North American, gives an interesting sidelight on the development of missionary enthusiasm among strong laymen. Mr. George C. Shane, a grain merchant of Philadelphia, and a member of the United Presbyterian Church of Philadelphia, pays his own expenses on a mission study trip to Egypt.)

George C. Shane, a well-to-do layman of the United Presbyterian Church in this city, will sail early Wednesday morning for Egypt and Palestine to study the mission fields.

The trip will be made on his own responsibility and he hopes to obtain material which will act as a stimulus to the simultaneous "every member canvass" to be made by the church for increased contributions to benevolences.

Mr. Shane, who is secretary of the Shane Brothers & Wilson Company, grain and flour dealers in this city, will be accompanied by the Rev. Dr. Thomas C. Pollock, also of this city, who will go as Mr. Shane's guest.

On his arrival in the mission fields Mr. Shane will send cablegrams telling of present-day conditions as he finds them, and these will be used as arguments in carrying on the canvass. The trip will include Syria, Egypt and the Egyptian Soudan as well as Palestine, and it is likely that it will be extended to India before the travelers turn their faces homeward. The United Presbyterian Church has a strong organization in India, and the leaders there will make an effort to get Mr. Shane to visit them.

One of the features of the trip to be taken by the two men will be a shower of "steamer letters" which will be given to them from all parts of the country. About 800 letters, telling of the trip have been sent to members of the denomination by George Innes, association secretary of the board of foreign missions. Many of the letters were sent to members of the church in this city.

"Mr. Shane is impressed with the opportunity that is before the church now," said Mr. Innes recently. He has felt for some time that it would be a great thing if people could appreciate more deeply just what the task is. He has been studying missions himself for the last few years, and has decided to go to Egypt to see the bottom of this thing.

"Mr. Shane is going on his own initiative. He is not a member of the board or an officer in the church at all, and neither the board nor the church is bearing any part of his expense, so he is perfectly free to write and speak as he thinks."

From Near and Far

The joint conference of the Methodist Protestant church and the Church of the United Brethren in Christ, which has just been in session at Columbus, O., unanimously adopted a basis of union for the two churches, forming a new denomination to be known as the United Protestant Church. The report of the commissioners must be ratified by the general conferences of their respective churches before it becomes effective. A new creed was adopted, constructed out of the old doctrines put in modern language. With the act of union, the membership of the new church will become 500,000. Other denominations which have signified their intention of joining will bring the total membership up to 1,000,000, according to the commissioners.

One hundred speakers representing twenty-five denominations in the United States, Canada, Australia, England, China, Japan and India, will furnish the programme for the twenty-sixth international Christian Endeavor convention, to be held in Los Angeles July 9 to 14. It is expected 20,000 delegates will attend. Because no hall is large enough to accommodate all the delegates the convention leaders representing the commercial and religious interests of Los Angeles have leased Fiesta Park, covering a city square, and will roof it over with a canvas covering, making two large auditoriums. The auditoriums of twenty churches will be used for the sectional and denominational meetings.

The headquarters committee of the Anti-Saloon League of America has announced that Columbus, Ohio, has been selected for the biennial convention and celebration of the twentieth anniversary of the organization to be held November 10 and 11. The event is expected to bring to that city 2,000 delegates from all parts of the United States. An extensive program on which will appear the leading temperance workers of America is being arranged. All religious congregations and temperance organizations will be asked to send representatives.

The parish of Trinity Church, often described as the wealthiest in the world, is now paying taxes on property valued at \$15,171,024, an increase of nearly half a million during the year, according to figures given in a 500-page yearbook covering the activities of Trinity Church and the nine chapels of the parish. It is said to be the most voluminous yearbook ever printed by a church. Reports show that the church corporation now owns 366 houses in which between 3,000 and 4,000 persons are living.

A one-time fashionable residence on La Salle avenue, Chicago, has been leased by the trustees of Moody Church and converted into a home for working girls.

"We plan to give the lonely young woman of small means in Chicago a real home with every social advantage, surrounded with Christian influences," says Miss Content Patterson, president of the home.

"There are three classes of citizens," Vice-President Marshall said in a recent address on "The Modern Puritan," "those who respect the law for fear of punishment, those who obey the law because it is law and those who are true Christians and are automatically law-abiding. Without Christianity America could not live."

June 29 to July 6, 1913, is the date set for the second World's Christian Citizenship Conference, to be held in Portland, Oregon. The first convention of this kind to be held was in Philadelphia in 1910. A six-month campaign was inaugurated, resulting in the bringing together of thirty-five thousand delegates.

If one can keep sweetness of thought and calmness of poise, when bitter and rebellious feelings press hard and close upon the tortured soul—that must be the victory of overcoming; that must hold its own reward, somewhere, by adding strong fiber to character. That is the time to remember, to the exclusion of complaint, that to be overcomers we must have something to overcome. Ay, and they must be hard things, which press severely on a weak point, in character or temperament, in order that the weakest link in our chain may be fully tested.—Eliza M. H. Abbott.

I will try this day to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and childlike trust in God.—J. H. Vincent.

Isaiah has described personal influence on so grand a scale that it is not surprising that the Church has leaped to his words as a direct prophecy of Jesus Christ. They are indeed a description of him, out of whose shadow advancing time has not been able to carry the children of men, who has been the shelter and strength of every generation since he was lifted up.—George Adam Smith.

MODERN WOMANHOOD

—CONDUCTED BY MRS. IDA WITHERS HARRISON—

Divorce in England

A few months ago the Royal Commission, appointed to investigate the divorce laws of England, submitted a majority and minority report; this has drawn general attention to what George Meredith calls "the rough marriage laws" of that country.

The English marriage laws seem but a step removed from those of the Roman Catholic Church, which holds that marriage is a sacrament which cannot be dissolved. The English law acknowledges but one statutory ground for divorce, and that is adultery; a husband can secure a divorce from his wife, if it can be proven that she is unfaithful to him.

But the same law does not obtain for the woman as the man; in her case, there must be "coupled causes," as the phrase goes; she must not only prove infidelity on the part of her husband, but desertion and cruelty for a period of two years as well.

And these laws are not only more unjust to the woman than the man, but they are harder on the poor than the rich. The necessary legal proceedings and court costs are so expensive that none but the well-to-do can afford to be divorced.

Dickens on Divorce.

This is illustrated by Dickens in "Hard Times," when he tells the tragic story of a poor working man, Stephen Blackpool, who has been married for nineteen years to a depraved and drunken woman; when, finally, he goes in desperation to his employer to see if there is any way to be released from his intolerable bondage, he is told,

"You'd have to go to Doctor's Commons with a suit, and you'd have to go to a Court of Common Law with a suit, and you'd have to go to the House of Lords with a suit, and you'd have to get an Act of Parliament to enable you to marry again; and it would cost you from a thousand to fifteen hundred pounds."

No wonder the poor man, whose only living was his daily wage, said despairingly:

"Then I'd better be dead."

Another manifest injustice in these laws is the legal proof required. A divorce cannot be procured by the confession of the guilty party, and with the consent of both parties; there must be a third person as witness, otherwise, it is claimed, there may be collusion between the husband and wife to annul the marriage tie. John Galsworthy puts this phase of the law very concretely in his recent novel, "The Country House." A husband desires a divorce from his wife, who does not deny that she has been unfaithful to him; when a lawyer is consulted, he says:

"Two unhappy persons must not seem to agree to be parted. One must be believed to desire to keep hold of the other, and must pose as an injured person. There must be evidence of infidelity, and, in the case of the woman, of desertion and cruelty."

A woman must not ask for divorce because she is miserable and placed in a position that no woman should be placed in, but only, if she is offended in certain technical ways. To get a divorce (in England) you must be as hard as nails and as wary as a cat."

Bernard Shaw's Views.

Bernard Shaw, in his recent drama, "Getting Married," gives a brilliant study of the marriage laws of England, and reduces this law of evidence to an absurdity. An elderly Englishman finds that his young wife is unhappy; they agree to part, and he goes systematically to work to produce the required evidence. In order that she may be able to prove cruelty, he knocks her down on a flower bed in the garden—having previously removed all stones and sticks, so that she may have a soft place to fall in; he also plans for the gardener to be present, so as to have a witness. And then, to establish desertion and adultery, he arranges for a woman of the town to register with him at a hotel as his wife—loathing the whole proceeding as a clean man of unblemished character must.

How often English fiction and drama make these hard conditions their theme, every student of literature knows. In "Jane Eyre," the story turns on the indissoluble marriage of the hero to a woman whose vices have brought on violent and hopeless insanity. A somewhat similar situation is painted by Gertrude Atherton, in "Julia France and Her Times," where a young and innocent wife is in constant danger of her life from an insane husband. The unfortunate chapter in the lives of George Eliot and George Henry Lewes, two of the brightest lights in English literature, was brought about by these "rough marriage laws." Mr. Lewes could not secure a divorce from his wife, though there was every reason that he should.

Perhaps George Meredith has shown the injustice of these laws, especially to women, more often than any other of our novelists of today. His most thorough study is in "Diana of the Cross-

ways," where a beautiful and blameless woman cannot secure legal divorce from a contemptible and unworthy husband, who has heaped every outrage and indignity on her in his power.

These examples might be multiplied many times, but lack of space forbids. But they are enough to show the need for a commission to study these laws, and advise changes in them.

The majority report of the commission recommended five new grounds for divorce: Desertion for three years, cruelty, incurable insanity after five years' duration, habitual drunkenness continuing for three years after the first order was entered, and imprisonment under commuted death sentence. They argued that where any of these five causes existed, marriage in any true sense was destroyed and the law should take cognizance of the fact. That sounds very reasonable.

The minority members, with true English conservatism, are in favor of leaving the law as it is. Make desertion a ground, they say, and many couples who have grown tired of each other, or whose fancies have strayed elsewhere, will separate by collusion. If you make cruelty a ground, you must include mental as well as physical suffering, and the wife whose husband scolds her because breakfast is late, will fly to a lawyer. With one accord, these minority members point to the United States, with their lax divorce laws and frequent divorces, as an awful warning to virtuous England.

Where the English Err.

It is strange that they always point to our country as an example of easy divorce, when they have a more thoroughgoing illustration so much nearer home. Norway has the freest divorce laws of any civilized country; if a husband and wife are agreed in their desire for divorce, they may have it, without any statement of reasons; but there must be a year of separation between the application and the final decree. And this is within the reach of the poor as well as the rich, for the maximum cost for all legal proceedings is twenty-five dollars. Conditions there go a long way to disprove the frequent assertion that easy divorce means frequent divorce, for the Norwegians have a very small per cent of it; in 1910 there were only 390 divorces out of 400,000 existing marriages, or a rate of about two and one-half per cent a year.

Perhaps we deserve all the contumely that is being thrust upon us, because of our high divorce rate; perhaps our laws are as much too lax as England's are too rigid, but I am not sure of it. At any rate I shall say something of our divorce record next week, and I hope to find some light in the picture of unrelieved gloom that is usually painted about it.

I. W. H.

"The ideal life, the life of full completion, haunts us all. We feel the thing we ought to be beating beneath the thing we are," says Phillips Brooks. Sometimes its beating inspires us, and we strive to be our best and utmost; sometimes it irritates and discomforts us, because we want to be left in peace on a lower level with some sin we are unwilling to give up. But however it is—whether aspiration or conscience—so long as it will not let us rest, we know that it is the voice of God calling us to higher things. It is the "love that will not let us go."—Home Messenger.

Worldiness does not consist in distinct acts, nor in thoughts of transgression, but it is the spirit of a whole life, which hides all that is invisible, real, and eternal, because it is devoted to the visible, the transient and the unreal. Christ and the world cannot exist in the same heart. Men who find their all in the world—how can they, fevered by its business, excited by its pleasures, petrified by its maxims, see God in his purity, or comprehend the calm radiance of eternity?—F. W. Robertson.

Plant patience in the garden of thy soul!

The roots are bitter, but the fruits are sweet;
And when, at last, it stands a tree complete,
Beneath its tender shade the burning heat
And burden of the day shall lose control—
Plant patience in the garden of thy soul!

—Henry Austin.

"James Russell Lowell says truly: 'The first lesson of life is to burn out our own smoke—that is, not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as exceptional cases.' Have we learned that lesson?"

Disciples Table Talk

East End, Pittsburg, Prospers.

When the present pastor, John Ray Ewers, came to the East End Church, Pittsburg, four years ago, there was a membership of 278. With fifteen more, there will be just twice as many—556. In the four months of January, February, March and April there were fifty-three new members received into the fellowship. In these four months there were only two Sundays without decisions for Christ. Since last autumn seventy-six new members have been received and this in spite of the fact that the minister spent the month of November in Kansas City, where eighty-six were added to the church. Mr. Ewers attributes this success to the fact that he has a working membership. A series of six Wednesday evening studies of the Social Teachings of Jesus was carried through April. The following themes were discussed: Mar. 26—"What Jesus Taught About the Family;" April 2—"What Jesus Taught About Social Life;" April 9—"What Jesus Taught About Politics and Property;" April 16—"What Jesus Taught About the Dynamics of Reform;" April 23—"What Jesus Taught About Himself as the Answer;" April 30—"What Would Jesus Think of the Modern Church?" By request these lectures were repeated on Friday noons before a luncheon class at the Central Y. M. C. A., Pittsburg.

E. L. Powell as Louisville's Mayor.

"That there will be a fusion or citizens' ticket of some kind in the field at the November election in Louisville, and that this ticket will be supported by practically the solid Republican vote, 80 per cent or more of the Progressive vote and a large element of Independents and Democrats, is now believed to be certain, and the movement is only halted because of a failure so far to agree upon a candidate for Mayor to lead the fight." So does the "Evening Post," Louisville, sum up the political situation in that city. "In connection with this movement toward fusion," this paper continues, "which almost every one believes in the end will take definite shape, the name of E. L. Powell, pastor of the First Christian Church, is being mentioned as frequently as any other for head of the ticket, and candidate for Mayor. Dr. Powell is in no sense a candidate and the men back of the fusion movement, many of whom are considering Dr. Powell's name, realize that his services could only be secured by some spontaneous movement in the city which would appeal to him as a call for public duty. On the other hand, it is known that Dr. Powell is intensely interested in the problems of city government, and many of his friends say that the work of Mayor of Louisville would appeal to him very strongly." The Courier-Journal, of Louisville, is advising Mr. Powell, editorially, not to accept the nomination, should it be offered him. In connection with this news item the following from a recent address of Mr. Powell on "Smokestacks and Religion," is of interest. Appealing to the business men of the city the preacher said: "You shall help to bring in for this city of ours a praise higher than that of being the 'Gateway of the South;' you shall help to bring in the day when a city in the way it conducts business, in the way it administers its civic affairs, shall be the pacifier between cities and cities, and lands and lands. I know of no city that is trying harder to do this; I know of no city the majority of whose activities are along ethical lines and social lines; I know of no city seeking an inter-penetrating business with the very spirit of Christian service, and in so doing, my brethren and friends, we are making true the declaration of the old prophet that righteousness exalteth a nation and sin is a reproach to any people, and, furthermore, it is industrial suicide. Smokestacks and religion are the best way

to boost a city. Isn't it true that religion broadly constructed, the religion of the temple and of the synagogue and of the church, is foundationally the sine qua non of material prosperity?"

S. H. Zendt on "The System."

"What is Wrong With the System?" was the theme of S. H. Zendt's second sermon of his series on "Why People Do not Attend Church," at Second Church, Bloomington, Ill. "Many people of generations past have not attended church—have given religion no essential place in their lives. We have laid a part of the blame on the preacher, some on the church, some on the people. But it is not all dispensed. We lay the remainder on that impersonal, much-criticized force sometimes designated 'The System.' We are all subject to the influences of environment. Some are its victims, others its masters. But whether masters or victims we cannot evade or destroy its influences. They are beginning to receive the social attention they deserve. Divers phases there are of the system. The first is the commercial. We use the system as including present business as organized and carried on—the laws recognized and obeyed in its program." Other phases of "The System" treated were "social extremes," "bad politics," "false standards of dress and social life." Insisting on active relations with the church in spite of "The System," Mr. Zendt declared that "In the early ages of the church the believers came in touch with a system vastly worse than any known in our day. They loved their lives not unto the death. They believed that contending with evil gave them moral fibre. They did not seek a path of no resistance. Nor have any prophets foretold a time of ease. 'In the world ye shall have tribulation' is the Master's prediction. 'The System' is to be faced, understood and its influences overcome."

Des Moines Church Observes Birthday.

Throughout the month of May, at the University Place Church of Christ, C. S. Medbury, pastor, is being celebrated the twenty-fifth anniversary of its birth. Every Sunday during the month emphasis will be placed upon the anniversary celebration and on May 25 the celebration will be brought to a climax in a great Homecoming day. The University Place Church of Christ was organized June 24, 1888. At that time 300 members of the Central Christian Church detached themselves from that institution and established the University Place Church. Since then the church has passed through rapid periods of growth until it has now the largest church and Sunday-school membership in the city. A personal touch with every member of the church is to be the ideal of the anniversary month. Every Sunday will be a recognition day. Competition for a good attendance record is to be instituted and the church will strive to set a new standard in attendance and promptness in arriving at the services. The children of the church are to be brought into the church services by placing emphasis on the family unit. Parents and their families will be urged to sit together, particularly in the morning services. The parents will be encouraged, too, to attend the Bible School with their children. Every Sunday will have a special programme bearing upon the observance of the anniversary. May 25 is announced as "the great day of the feast." Word will be sent to many not now members of the congregation asking them to attend the homecoming day services. In the afternoon a great union communion service of all congregations in the city will be held. The "reminiscence hour" promises to be one of the most interesting features of the meeting. The day will also be decision day and a special appeal will be made to secure con-

fessions of faith in Christ. The programme of the month as announced by the pastor is as follows: May 4—10:30 a. m.: Sermon subject, "The Church and the Individual." 12 m.: Joint session of adult and chapel departments of the Bible School. 7:30 p. m.: Special praise service; Rossini's "Stabat Mater," by chorus and orchestra. May 11—10:30 a. m.: Sermon subject, "The Church and the Home." 12 m.: Bible School. 7:30 p. m.: Sermon subject, "Current Events in Relation to the Kingdom of God." May 18—10:30 a. m.: Sermon subject, "The Church and the Community." 12 m.: Bible School. 7:30 p. m.: Sermon subject, "The Mission of the Disciples of Christ." May 25—Special anniversary services. Homecoming day. 10:30 a. m.: Sermon subject, "The Church and the World—Decision Day." 12 m.: Bible School. 3 p. m.: Union communion service and reminiscence hour; letters from former pastors and others related to early work will be read. 7:30 p. m.: Closing service; musical programme by the chorus.

B. A. Abbott on "Peace."

Many of the St. Louis ministers followed the Peace Conference which closed, May 4, in that city, with sermons on the subject of peace. B. A. Abbott of the Union Avenue Church had some interesting things to say. "Jesus' doctrine of non-resistance," he declared, "has been very much misunderstood. What he really taught was to resist evil, but to do it with spiritual forces—that is, with reason, love, truth, right. Christianity's way is to overcome evil with good. I dare say there is not a national or personal problem in existence so vexing that it cannot be settled without even estrangement if all parties concerned will seek to find the right and not try to gain a selfish victory over one another." "The central doctrine of Christianity is the cross. This means to suffer rather than do wrong. It is not belief in the cross as a theological dogma that saves us, but the practicing of it as the dynamic of life. It means to set out to conquer the world by suffering love instead of by proud power."

Evansville Church Dedicates.

Bethany Christian Church, Evansville, of which L. F. Drash is minister, dedicated its new building on Columbia street April 20. G. L. Snively leading in the dedication services. This church began as a Sunday-school mission in 1891, while Neil MacLeod ministered at First Church. A three room cottage was soon erected to house the school. In 1897, Bethany Church was organized with a membership of fifteen. The old church building was erected in 1898-99, being dedicated by C. R. Scoville, who also held a meeting at that time, bringing in a membership of 250. In 1897, W. A. Bellamy was called as pastor, serving for five years, and being succeeded by Allen T. Shaw, who served for one year. L. F. Drash was called in 1905, and still ministers to this field. The first step toward the new church was ten years ago, when three lots were purchased for \$2,300.

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R. G. Frank "Dissects" Judas' Soul.

Speaking on "Judas Iscariot," in the evangelistic services being held at First Church, Sedalia, Mo., R. G. Frank asked the question, "Why was Judas selected by Christ?" "Three answers have been given to this question," he declared. "First, he was chosen because Christ wanted to have all possible human experiences and hence needed a false friend among his Apostles. Second, he was chosen for the deliberate purpose of having him carry out a previously determined plan. Both of these seem to be too wooden, too mechanical. I think God never thus sets the stage for himself and then acts a part on it. A better reason seems to be that he was chosen in the hope that the evil tendencies of his nature might be overcome and he be made into a good man. None of the Apostles was perfect. Judas may have been no worse than others in the beginning."

Church Becoming Uplift Center.

That the church is coming to be, even more than in past years, a center for the promotion of uplift movements is illustrated every day. It is interesting to note from a few newspaper clippings, the following items: (1) That "the most inspiring audience ever gathered in Warrensburg, (Mo.), was assembled at the Christian Church in answer to the call of the Civic Improvement League." (2) That "the Leaveworth branch of the International Anti-White Slave Association was perfected at a very enthusiastic meeting at the First Christian Church," in that city. (3) That "Mr. Joseph B. Bates, editor of the Bloomington (Ill.) Pantagraph, addressed an audience that filled the large auditorium of the First Christian Church, on the topic, 'Birds of My Boyhood.' The occasion was under the auspices of the Audubon Society and the Woman's Improvement League."

Bloomington, Ill., Pastor Resigns.

Milo Atkinson, for three years pastor of the Centennial Church, Bloomington, has announced his resignation from that field. Mr. Atkinson is to take up religious work elsewhere, but has not yet made a statement regarding his plans. The resignation becomes effective August 31. Mr. Atkinson came to the Illinois field from Covington, Ky., where he enjoyed a successful pastorate of 1,000 members. While in Bloomington, he has been honored in many ways, having served one year as president of the Central Illinois Christian Ministerial Association. During Mr. Atkinson's pastorate at Bloomington offerings for the local work have been doubled, while gifts to missions have shown even a greater increase. In addition the original building fund has been reduced from \$12,500 to \$4,000. The Centennial Boys' Club and the Primary Mothers' Circle have had marked development during the past three years.

J. H. Craig, formerly of Logansport, Ind., has begun his work in the Troy, N. Y., church with much encouragement and enthusiasm on the part of the entire membership. The audiences are steadily growing in numbers, especially the evening audiences, which, in this neighborhood, are difficult to maintain. A reception was tendered Mr. and Mrs. Craig April 30, with between four hundred and five hundred in attendance. Mr. Craig lost in the Indiana floods a very valuable library and most of his furniture, which had been stored in Logansport preparatory to moving. At the reception the church presented Mr. and Mrs. Craig with a purse of gold of \$120 to assist them in replacing needed household goods.

G. W. Alford, pastor of the South Hutchinson, Kan., church, was elected president of the district association, which was in session at Stafford, late in April. The other officers elected are: J. E. Raines, Macks-ville, vice president; J. T. Sapp, Stafford, secretary and treasurer; John H. Connaughton, Kingman, superintendent of Sun-

day-school work; D. F. Cross, Greensburg, superintendent of C. E. work; C. D. Purlee, Stafford, delegate to state convention; E. A. Taylor, Kingman, alternate. Anthony was selected as the place of holding the convention next year.

The district convention held at Lawton, Okla., April 24, 25, A. R. Spicer, of Lawton, was chosen president for the coming year. Other officers chosen are: W. W. Phares, Anadarko, vice president; Mrs. D. E. Heacock, Waurika, secretary; C. R. Donart, Altus, treasurer. Resolutions were adopted during the session strongly endorsing Governor Cruce's stand in the fight for "clean legislation," giving special mention to the anti-gambling bill and Sunday closing statute. The 1914 convention will be held at Hobart.

J. M. Barnes, one of Montgomery, Ala.'s best known ministers and educators, died at his home in Cloverdale April 28, the result of injuries received in an automobile accident. He was 77 years old and was a graduate of Bethany College. For many years he taught school, after which he entered the ministry. For a number of years he was pastor of the church on Catoma street, but lately confined his work principally to the factory district in West End.

The annual convention of the churches of the Third District of Missouri was held in Greenfield, Mo., May 5, 6 and 7. Mrs. J. R. Blunt, superintendent of the Junior Congregation of the South Joplin Christian Church, was one of the most important speakers on the programs. Mrs. Blunt told of the work of the Junior Congregation of which she has charge. This congregation is the second largest in the world and is steadily growing.

The following officers were elected at the close of the three-day session of the southwest Iowa District Convention, held at Logan, Iowa: President, W. A. Crewdson, Logan; vice-president, F. D. Ferrell, Shenandoah; corresponding secretary, Edgar Price, Council Bluffs; superintendent of Sunday-school work, T. D. Corbet, Cumberland; superintendent of Christian Endeavor, C. B. Biglow, Henderson.

Included in the annual report of the church at Anaheim, Cal., C. A. Moore, pastor, are the following facts and figures: increase in enrollment, 100 per cent; sermons preached, 108; calls made, 780; number of additions, 42; net gain for the year, 39; present resident membership, 72; money raised, \$17.40 per capita for every man, woman and child of the congregation; \$2.35 per capita for missions and benevolence.

Henry W. Hunter, pastor at Higginsville, Mo., was ill and out of his pulpit during April. He is at his work again. The churches of Higginsville will enter into a union evangelistic meeting with Dr. Lincoln McConnell as evangelist. This meeting will run through the entire month of May. The Christian churches of Lafayette County met at Higginsville, recently and organized for better work.

Walter M. White, pastor at Cedar Rapids, Ia., said in a recent sermon that the best way to fight Sunday baseball is for the employers to give their employes a holiday one afternoon a week. Mr. White is an admirer of the national game, and is striving to put it on a clean basis in his town. His sermon was heard by several members of the city council and other officials.

R. L. McQuary, pastor of the Tecumseh, Ia., church, has been granted a scholarship at Yale University. In exchange for the scholarship he will give three years to religious work in the slums of New Haven. Mr. McQuary will graduate from Cotner University, Bethany, Neb., in June, and enter Yale in the fall.

The congregation at Allison, Ill., (Lawrence Co.) is rejoicing in the fact that J. E. Moyer is now giving them full time service. A parsonage is being erected in appreciation of his work. A remarkable feature of all this is that the Allison Church is a country church, being seven miles from any town.

I. J. Spencer, pastor of the Central Church, Lexington, Ky., has just returned from a tour of the Mediterranean and the oriental countries upon its shores. He visited Egypt, Greece, Turkey, Italy, Spain, France and England but reports that he found the greatest interest in his journeyings through Palestine.

At the meeting of the congregation of the First Church, Norfolk, Va., Sunday morning, April 20, Dr. Bernard Walker was made an Elder Emeritus of the congregation. W. B. East and J. G. Holladay were made life directors of the Foreign Missionary Society. R. E. Steed presided at the meeting.

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T. H. Capp, pastor at King Hill, Mo., has been notified by the executive committee of the National Reform Association, which met recently in Pittsburg, Pa., that he has been selected to represent his community at the annual convention of the association in Portland, Ore., June 29 to July 6.

The Sunday-school of the University Place Church of Christ won state honors for highest attendance during the month of February. This school had an average attendance of 849 scholars. The Central Church, Des Moines, came second, with 613. A Methodist church of that city came third.

At the annual convention of Second District, Ia., which met at Burlington, May 7-9, the following were some of the speakers: J. D. Zimmerman, Davis Owen, Geo. E. Lyon, H. J. Corvine, C. A. Finch and Mrs. J. E. McDaniel, all of Topeka; J. T. Shreve, Ottawa, and E. T. McFarland, Lawrence.

J. C. Creel, pastor at Princeton, Mo., observed with his congregation what he called Roll Call Day. The sermon subject at the morning service was "The Final Roll Call," and at the close of the service the names of members were read and responded to by scripture quotations.

A resolution was adopted by the congregation of the First Christian Church, St. Joseph, Mo., at the conclusion of the service April 27, authorizing the official board to arrange a plan for a campaign for a new church building on a lot owned by the congregation.

An interesting feature of the recent contest just closed between Walnut Street and Jackson Street churches, at Muncie, Ind., was a parade of men representing manufacturing concerns of the city, together with lodge organizations and the Travelers' Protective Association.

The Fifth District, Kentucky, held its convention May 8-10, at Shelbyville. Among the speakers were R. H. Crossfield, of Transylvania University; H. W. Elliot, State Secretary of Kentucky Missions, and Mrs. W. L. Beardsley, district C. W. B. M. superintendent.

The churches of the Third District, Kans., met in annual convention April 28-30, at Chanute, where G. G. Horne ministers. Among those on the program, were G. G. Horne, Chanute; Sam I. Smith, Pittsburg, and F. E. Mallory, Parsons.

A new church at Minneapolis, Minn., was dedicated May 11. This work is situated among about 100,000 Scandinavians, and will attempt to serve their religious needs. A two months meeting is now being conducted in this field by D. E. Olson.

On the program of the annual convention of Seventh District, Neb., held at Clay Center, the first week in May, were L. C. Oberlies, of Lincoln; William Oeschger, of Cotner University, and Mrs. Garst, of Des Moines, Iowa.

At a Sunday-school rally at the Central Church, Anderson, held April 27, an attendance of 971 is reported. The aim was 1,000. On April 28, the old members of the congregation held a reception in honor of the new ones.

C. M. Ridenour dedicated a \$5,000 property May 4, at Eureka, Mont., where C. E. Cobbley is pastor. This church has been organized only two years. Mr. Ridenour is now conducting an evangelistic campaign.

A. B. Philpott, pastor of the Central Church, Indianapolis, delivered the ministerial lectures at Eureka College from April 29 to May 2. He also preached in the Eureka church each evening.

On the program of the district convention held at Conway Springs, Kan., were the following: O. L. Smith, Wellington; W. S. Priest, Wichita, and J. D. Zimmerman, Topeka.

Dr. B. A. Abbott, pastor of Union Avenue Church, St. Louis, will deliver the bacc-

laureate sermon for the graduating class of the Texas Christian University this year.

Chas. S. Early is now in his second meeting with the Hoxie, Kan., church. In June Mr. Early will be at Hill City, for his eighth meeting with that congregation.

The Indiana Sunday-school Convention of all religious bodies will be held in Evansville, early in June. The best Bible School specialists of the country will be present.

During the first quarter of this year the mid-week prayer meeting at Puyallup, Wash., was attended by one-fifth of the entire active membership of the church.

Athens, Ga., reports \$15,000 raised by G. L. Snively for the new church building. Over \$9,000 had been previously raised by Stanley R. Grubb, the minister.

The Sunday-school of the First Church, Atlanta, reports an attendance of 4,129. May 4, L. O. Bricker, the pastor had 1,282 in his adult class.

Edwin Priest, pastor at Ottumwa, Iowa, addressed the Y. M. C. A. of that city, April 27, on the theme, "Is Life Worth Living?"

Harold Bell Wright, of literary fame, recently addressed the Baraca class of young men in the Pomona, Calif., church.

The church at Webb City, Mo., is planning to auction off its old building and erect a new structure on the old lot.

The Central Christian school at Youngstown, is trying to reach 800. The attendance on a recent Sunday was 711.

The 1914 convention of the Fourth Kansas District will be held at El Dorado, where H. James Crockett ministers.

By the will of the late A. K. Moore, Franklin, N. H., the Disciples Church of that city will receive \$5,000.

The Missouri State Convention will be held at Fulton June 16-19.

The South Idaho convention will be held at Rupert June 5-8.

The new building at Ardmore, Okla., is nearing completion.

EVANGELISTIC MEETINGS.

Paducah, Ky., First, W. A. Fite, pastor; Allen Wilson, evangelist; 39.

Athens, Ga., S. R. Grubb, pastor; G. L. Snively, evangelist; 40; closed.

Los Angeles, Ky., Naomi Avenue, O. V. Wilkinson, pastor; C. R. L. Vawter, evangelist; 92.

Mt. Vernon, Ill., J. T. Brown and Leonard Daugherty, evangelists; 57; continuing.

Pomona, Cal., C. R. Hudson, pastor; R. W. Abberley, evangelist; 50; continuing.

Sedalia, Mo., A. W. Kokendoffer, pastor; R. G. Frank, evangelist; 50; closed.

Wilkesbarre, Pa., C. A. Frick, pastor; Fife Brothers, evangelists; 223; closed.

Mexico, Mo., W. A. Shullenberger, pastor, preaching; 65; closed.

Louisa, Ky., C. M. Summers, pastor; Mark Collis, evangelist.

Homestead, Pa., C. H. Huhne, pastor; Fife Brothers, evangelists.

CALLS.

Davis Errett, Salem, Ore.; to Boise, Ida. C. H. Hilton, Forest Grove, Ore., to Healdsburg, Cal.

F. W. Strong, Denton to Dennison, Tex. S. B. Waggoner, Worthington, Ind.

F. W. Burnham, Springfield, First, to Philadelphia, Third; declined.

J. W. Towry, Wetumka, Okla. W. Sumpter, Liberty to Indianola, Neb.

RESIGNATIONS.

E. R. Black, Moscow, Ida. Robert Drennon, Dennison, Tex.

Chas. E. Taylor, Geneva, O. To take effect last Sunday in July.

M. Z. Metzler, Flat River, Mo. G. C. Aydelotte, First, Muskogee, Okla.

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